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T H E
OLIVE-BRANCH
O F
P E A C E.
WITH THE
SHULAMITE:
A P O E M.

Affectionately addressed to all professors and possessors of JESUS CHRIST; however distinguished by various denominations amongst men.

By CORNELIUS CAYLEY, Junior.

" And they sung a new song, saying, Thou art worthy to
" take the Book and open the Seals thereof; for thou
" wast slain, and hast redeemed us to God by thy Blood,
" out of every Kindred, and Tongue, and People, and
" Nation." REV. v. 9.

" Come hither and I will shew thee the Bride, the Lamb's
" Wife." REV. xxi. 9.

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43.

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INVOCATION to TRUTH.

HAIL! SACRED TRUTH, eternal CLARITY,
 Supreme Good, unfally'd Purity;
 Brightness, that never was, nor e'er can be,
 Defil'd with stain, or mutability.
 Essence, of all that's sweet in heav'n, or earth,
 Who gav'st to every excellence it's birth.
 Unfathom'd source of Beauty, Wisdom fair,
 Contenting myriads, who Thy bounties share.
 Thou Orient Splendor, of empyreal day;
 Thy Light, and Life, and Love, at once display,
 A cloudless bliss, mature, without decay. }
 Thou great Unspeakable, above all praise,
 Transcending countless seraphs choicest lays.
 I bow astonish'd at Thy wond'rous grace,
 Who dost, in man, unveil Thy glorious face.
 All hail, thou Christ of God, thou Prince of Peace!
 O may Thy kingdom come with much increase!
 Great Salem reign, till all Thy scepter kiss,
 Let all subside, but pure eternal bliss!
 Let sin and sorrow melt, and be no more;
 Let all Thy works, Thy Mercy's depths explore, }
 And endless sing Thy praise on Cana'n's shore. }

T H E
OLIVE-BRANCH;

Being a SALUTATION of PEACE,
to the sincere, upright, im-
partial professors of Christianity,
amongst all denominations what-
ever, as well pastors and preach-
ers, as people.

IN order to give some light into the following address, and particularly the poem, let all observe, that the author means not to reflect upon the opinions, modes or forms, of any sect or party mentioned therein, when found connected with real truth, and goodness, amongst the various members thereof; but only, when disconnected therefrom: for they may be either.

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A good christian may be scrupulous about trifles, so as to think it wrong to eat meat, and right to keep a day, when other good men have no such scruples. In this case, the apostle Paul saith, " Let not
 " him that eateth, condemn him that
 " eateth not : nor him that eateth not,
 " condemn him that eateth. For he that
 " eateth, eateth to the Lord, for he giveth
 " God thanks ; and he that eateth not, to
 " the Lord he eateth not, and giveth God
 " thanks," &c. Rom. xiv. Now though a scrupulous mind in trifles, shews a weak brother, yet it is no proof of his want of sincerity ; therefore the charitable apostle saith, " If meat offend my weak brother,
 " I will not eat meat whilst the world endureth." What is said of this, equally relates to all forms and opinions, amongst all sects : I mean such forms and opinions, as may subsist along with true faith, and love. And really it is amazing and pleasing to consider, how true faith and love may subsist, under so great a variety of

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forms and opinions, as what do. For as the apostle justly observes, "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision availeth any thing, but a new creature." Now the misfortune is, that good christians are, through infirmity, too prone to break the apostle's rule of charity, and to judge too rashly of one another in these things: and so bite, devour and destroy one another, instead of being harmless little children, and loving one another. Before I proceed, let me entreat all to consider the following words of the apostle James, chap. iii. 14, &c. "If ye have bitter envyings and strife in your hearts, glory not, and lye not against the truth. This wisdom descendeth not from above, but is earthly, sensual, and devilish. For where envying and strife is, there is confusion, and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without

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“ without hypocrisy. And the fruit of
“ righteousness is sown in peace of them
“ that make peace.”

To endeavour to promote peace amongst the children of God of every denomination, is my design in the following work: for I find my heart more and more enlarged to them all; and wish, we may all learn to bear, and forbear, in great bowels and compassion to one another. If any profess to believe in Christ, and that they love him with his commands, let them remember, the greatest proof of it is this love. Let them remember, that the last command of Christ to his disciples was, “ A new commandment I give unto
“ you, that ye love one another. HEREBY
“ shall all men know, ye are my disciples,
“ if ye love one another.” And I will venture to affirm, in every heart, where the love of God dwells, it will be so.

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Having premised these things, I proceed to observe, there are amongst all sects, parties and opinions, a great number of mere formalists, carnal outside professors, who are leavened with the pharisaic leaven of hypocrisy, superstition, and sour bigotry; very zealous, and sticking hard for outside forms and opinions, without any regard to the true religion of Jesus, either in faith or practice; but are, on the contrary, enemies to Christ and his true followers. These are always beating the dear disciples of Christ, who love God and one another, in every sect; always straining at gnats, and swallowing of camels. These sort of people, are only such I mean to animadvert against, in the following poem; and this not in hatred, but in love; being desirous that "all may be saved, and come to the knowledge of the truth."

I think it proper, in this place, to declare of what denomination I am myself;

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self; otherwise, every sect and party may think me partial in what I have to say to them. The only name or denomination which I chuse to assume amongst all, is fully described in the following words: "And have put on the new man, which is renewed in knowledge, after the image of him that created him; where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but CHRIST is ALL, and IN ALL." Col. iii. 10, 11. On this account, I think myself more capable of being candid and impartial. For, truly, where Christ is all and in all in any heart, there will be candor and impartiality, without respect of persons. If any thing destroys self-seeking, time-serving, and men-pleasing, it is Christ dwelling in the heart by faith. And where this is really the case, I will never judge, or condemn any such person, about any particular mode of worship, mode of expression, or mode of opinion, in which
such

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such faith may be cloathed. Such a one I acknowledge as my brother; and if my mode of worship, expression, or opinion, is different from his, I leave him to his liberty, as I desire to be left to mine, and love him as I desire to be beloved, keeping the unity of the spirit in the bond of peace. Whether he thinks as Luther or as Calvin, if he is a true believer, I am satisfied; whether he uses ever so many ceremonies, or ever so few, it is the same to me. Whether he uses vocal or mental prayer, it is all the same to me. If the spirit maketh intercession in him, with groanings that cannot be uttered, or which can be uttered, I am equally satisfied. Whether he meets to worship God in silence, or not in silence, public or private, I am equally pleased; and all upon this account, because Christ dwells in his heart. For it is Christ in his members I am in union with: and as to all other things, I leave him to God and his conscience, without a hard thought of him. If this christian and just indulgence,

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gence, was mutually allowed amongst believers, the time would come again, when the world would say, "See how these christians love one another." O ye, who are ministers, pastors and teachers, amongst Christ's flock, may ye be examples of this spirit! and great shall be your peace, and great the peace of your people, and great grace shall be upon you all. For it is the narrow, bigotted, straitlaced spirit in every sect, that brings such deadness, decay and poverty, as is too common to be seen amongst all; which certainly will increase more and more, unless true christian love revives more amongst them. And in saying this, I am under no fear of being found a false prophet. In vain do you seek to prop up the tottering, falling walls of your sect and party, with human laws, rules, orders, and outside contrivances, where you are under the power of a narrow, bigotted, confined spirit. Love God, and love your brethren of every denomination, and prove your love to them, by all
your

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your carriage in word and deed. Acknowledge Christ under every form, where ever he is; and think as well of others as yourselves; and then, ye shall prosper; and Christ will presence himself in all your meetings. For "the kingdom of God is not meats or drinks" (forms, or no forms) "but it is righteousness, peace, and joy in the Holy Ghost; and he that in these things serveth Christ, is acceptable to God, and approved of men." Rom. xiv. 17, 18.

Now to show to all sects and parties, how much I am in unity with the good that is in my brethren amongst them all, I will here particularize, what will offend none, but those who live in their own spirit, and not in the spirit of Jesus Christ.

Amongst the *Roman Catholics*, what excellent Christians have been found, and I doubt not but still are; let the writings of *Thomas à Kempis, Bishop of Cambray*,

bray, and many others, testify. Amongst the *Church of England* writers, who can read *Usher*, *Hall*, *Beveridge*, &c. and the writings of the *Martyrs*, without being convinced of it? Amongst the *Dissenters*, of all denominations, what excellent christians have been found; let the valuable writings of many, even to the plain, honest, affecting *John Bunyan*, testify. Amongst the *Methodists*, all but very prejudiced persons, must acknowledge the extensive instrumental good that has been done by the writings and preachings of *Whitefield*, *Wesleys*, *Hervey*, *Romaine*, and many more. The same may be said of many of the *Moravians*: If some have spied tares amongst them, I am not ashamed to own I have found great pleasure in *Zinzendorff*, *Gambold*, and *Cennic's* writings, and many excellent christians there are amongst them. If some despise the wheat, because mixed with tares, let him go and set fire to all his corn-fields, because there are tares therein. Perhaps,
Reader,

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Reader, there are tares in thyself. If so, I desire to acknowledge the good that is in thee. This, thou wilt say, is right. Well, then, judge as thou desirest to be judged. Amongst the *Quakers*, who can read *Fox*, *Whitehead*, *Dewsbury*, *Pennington*, and many more, without being convinced they were rich partakers of the new birth, and vital religion. Amongst those commonly called *Mystic Writers*, who can read *Madam Guion*, *Theresa*, *Petrucchi*, amongst the Roman Catholics; and *Jacob Behmen*, *Law*, &c. amongst the Protestants, without the same conviction. I honestly own, for my part, all these, and many more I have not mentioned, have been a rich flower-garden to me: and their great variety have entertained, and not stumbled me, no more than carnations offend me along with roses, or violets along with honeysuckles, or tulips along with narcissusses.

As.

As to whatever mistakes, errors, darkness, &c. may be found in all, or any of these various writers, of all denominations, I am taught to leave the bad, and take the good: for none of them are to be looked upon as void of such mixtures, though, at the same time, great truths in them all. And it is the truth in them, and only the truth in them all, as far as I can judge of it, that I have unity with. That TRUTH is CHRIST, and they who know best who Christ is, best know what Truth is: But every man according to the measure of the gift of God. I wish every man to be thankful for what he does know, and to press forward after more, without spending his time in judging what he knows not.

In the catalogue of writers and people just mentioned, I have only meant to show, what good christians are to be found in all sects: Let all honest minds chuse for themselves, and, amidst all their variety, love God and love one another: for
this

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this is the duty of all. And in all things and doctrines, where they think they are contending for the pure faith of Christ, let it be done in love, not in a bitter zeal, but in the sweet, benign, merciful spirit of the humble and lowly Jesus, or they shall have but little welcome from Christ for the same.

Perhaps, amidst so many authors as I have mentioned, some may be ready to ask, What leader, and whose writings, would I chuse most to recommend? In answer to this; I leave all to chuse for themselves, as God may direct them in the sincerity of their minds, and as they shall find most edifying to them, wishing they may not despise any, nor be too much attached to any. But if I may mention one leader that I think the best, I would recommend to Jesus Christ, and the teaching of his spirit; to that blessed Unction of the Holy One, the Anointing from above, which is given to all, that
sincerely

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sincerely seek it, under a sense of their need of it. As to written books; I would recommend, above all, the SACRED SCRIPTURES; for they testify of Christ; and Christ makes them, to his simple followers, sweeter than all other books whatever. For Christ, and his scriptures, are like bread amongst meats. Bread is most necessary, and most wholesome. Outward bread is the staff of outward life. The other, which is spiritual, is the staff of the inward life. And next to the immediate unction from above, I earnestly recommend "the Holy Scriptures, which are
"able to make wise unto salvation, thro'
"faith, which is in Christ Jesus." 2 Tim. iii. 15. Not only I recommend this, but whoever are taught by the holy unction, find that they are not led from, but to the Scriptures, as the best outward written book whatever, and great pleasure and profit they find therein. For as, amongst all creatures and things, Christ has the pre-eminence: So, amongst all books, the

B

Script-

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tures have the pre-eminence. And as Christ having the pre-eminence, does not teach to despise creatures, and things; so Scripture pre-eminence in books, does not teach to despise, or forbid other writings, of heaven-taught christians. So much for this head.

By this time, perhaps, the reader will be ready to say; I could like to know what kind of faith this man hath, that has caused him to have such sentiments as he has been so openly declaring. To satisfy thy curiosity (which is a just one) I will now make an open confession what my particular faith is, which has made me feel, and write as I have.

The faith that lives in my heart, and more particularly described in the following Poem, is this. I worship all the fullness of the godhead in Christ Jesus; in whom I rejoice. I have no confidence in the flesh, but rejoice in HIM, who has loved me, and washed me from my sins in
his

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his own blood. He has covered my nakedness with his own divine and everlasting righteousness. He lives in me, and I in him: and he teaches me to love him, and all his children, and to deny ungodliness and worldly lusts, and to live soberly, godly and righteously in this present world. I believe he will never leave me, nor forsake me in time; and that I shall be his portion to all eternity; as a member of that church, which he has bought with his own blood. Glory be to his holy name.

This is my BELOVED; whom to know more and more, and in consequence thereof, to love and obey more and more, is all my desire, and all my delight. “And let every one that nameth the name of Christ depart from iniquity.” Amen; Hallelujah; saith my soul.

EXPLANATION of the NAME SHULAMITE.

SHULAMITE is the feminine name of SOLOMON or SHALOM, which is one of the richest words in the Hebrew tongue. It is in the plural number, and signifies all kinds of peace, and perfections. *Solomon* was a type of Christ's glory, as *David* was of his sufferings. The *Shulamite*, *Solomon's Queen*, was a type of the church, or bride and wife of the Lamb: which he bought with his own blood, and espoused unto himself in righteousness. It is worthy observation, that both in the type, and anti-type, they bear but one name. *Shulamite*, or *Shalomet*, signifying the she *Solomon*, or *Shalom*; blessed with all his peace; blessed with all his perfections, by the twain being made one. In the type; one flesh, and temporal: In the antitype; one spirit, and eternal. Glory be unto thee, O Lord! who wast, and art, and art to come. AMEN; even so, AMEN.

THE

T H E
SHULAMITE.

A P O E M.

AS little children love to play,
 In harmless sportings all the day,
 Contented at their mother's side,
 Free from all envy, wrath, and pride.
 So I, upon a certain time,
 Precisely when, needs not my rhyme.
 With birds of Paradise well pleas'd,
 From grief and sorrow being eas'd,
 Desir'd to try a harmless wile,
 A holy fraud, and sinless guile.
 Which when propos'd, they smil'd consent,
 And to the thing away I went.
 The following lines the same declare;
 Now, gentle Reader, take thy share.

To

To Paradise, where radiant fate,
 The flaming Cherub at the gate,
 In *popish* form, and *popish* dress,
 I went, and thus, did him address.

See here a son of mother *Rome*,
 Pray ope' the door of this my home;
 Bulls and indulgencies I have,
 And num'rous reliëts me to save;
 An entrance swift, I from you crave.
 No answer to this speech I got,
 Admittance this, obtained not.

Next then I took another form,
 The church of *England's* uniform.
 Pray let me in, again I call'd,
 A *Protestant* may sure be bold.
 I went to church, did fast and pray,
 Receive the sacrament, and say
 The Lord's blest pray'r, th' apostles creed;
 And thus prepar'd, what else can need?
 To all this wond'rous fine harangue,
 The fiery sword did threatning hang.

Now then I took another change,
 And thus my words did fresh arrange:
 Behold a *Baptist* is come here,
 To enter in, my title's clear.
 I've been in gospel doctrine found,
 Firm, staunch, and orthodox, quite found.

I have not Christ's command despis'd,
But when adult, I was baptis'd.
Yet still the flaming sword did wave,
And still admittance could not have.

Now by and by again me see;
Another form, another plea.
A *Methodist* asks entrance here;
Whitefield I've follow'd all the year.
Behold a list of sermons good,
Which I have heard, and understood.
Classes and bands I never fail'd,
And Jesu's name in hymns I've hail'd.
And tho' my heart was never chang'd,
Yet none had words more good arrang'd.
Lord, Lord, I pray Thee, let me pass!
Tho' not renew'd, I've talk'd of grace.
At this the flaming Cherub frown'd,
And I was forc'd to quit the ground.

I now assum'd *Moravian* dress,
And in this form I crav'd access:
With lisping words, and put-on face,
Affected tone, and smooth grimace.
I said, I have renounc'd the Pope,
And *Zinzendorff's* alone my hope.
Behold how gentle, meek and mild,
I am as harmless as a child.

But

24 THE SHULAMITE:

But this was form, without the pow'r;
The Cherub did not ope' the door.

But now behold me fresh appear,
In quite another trim and geer.
And what this was, my speech will tell;
I thus address'd the centinel.
Behold a *Friend*, stands at the door,
Thee and thou (but never your)
To ev'ry man I've always us'd;
I hope I shall not be refus'd.
No button on my slouched hat,
I can assure thee, ever sat.
No pockets cross I ever wore;
A hatred to such sin I bore.
First and second months in speech,
I've always us'd, without a breach.
Sunday and monday, from a child,
With such sad words was ne'er defil'd.
I've always scorn'd the steeple-house,
And to all forms have e'er sat loose.
In all these things I self deny'd,
And only kept my inward pride.
Still flam'd the sword, in splendid state,
Still shut was kept the pearly gate.
Again, I took another dress;
But, Reader, see with what success.

A person

A person calls—Pray ope' the door,
I'm none of those who came before :
But one who many years has read,
All that the *mystic* books have said.
With wond'rous notions I am fill'd,
In *Jacob Behmen* I am skill'd.
I know the origin of ill,
Of nature's forms, can talk at will.
And tho' I don't deny myself,
But love the world, and golden pelf,
Yet still in honour of these men,
An entrance here, hope to obtain.
But ne'er a word of answer yet,
Still slam'd the sword, still shut the gate.

I now stood still, the Cherub spake,
And thus his silence past he brake :

“ In ev'ry sect, and form, and mode,
“ Who all profess to worship God,
“ A remnant's found amongst them all,
“ Obedient to their Shepherd's call.
“ They, weary of disputes and strife,
“ Obtain, by grace, a hidden life.
“ By which they're taught all such to love,
“ Who seek, in truth, the things above.
“ Uncircumcision well they know,
“ Nor circumcision with its show,

“ Can

26 THE SHULAMITE:

- " Can be of any good avail,
- " To reach the Paradisic pale.
- " They think, and let think, all in love,
- " And humbly on, to heav'n they move ;
- " The bigot, mind severe, they leave,
- " Wrath and contests much them grieve.
- " And tho' in such and such a form,
- " In love they all are uniform.
- " They leave to each to chuse his drefs,
- " And thus they walk in happiness.
- " Waiting in peace for that bright day,
- " When Christ his glory will display.
- " This is the CHURCH, which Christ will bless ;
- " And tho' she's hid among the press
- " Of various forms, and various modes,
- " And opinion's various roads,
- " Yet still she always is but one ;
- " She's mixt in all, confin'd to none.
- " Thus ceas'd the Cherub's charming voice,
- " The sound did make my heart rejoice."

I now resolv'd to quit disguise,
 And 'fore the rose-lip'd Cherub's eyes,
 In red and white did now appear ;
 Sweet Cherub, pray, let me in here,
 I said ; and threw all mask away.
 Now stript of all but Christ's array,
 I silent stood, no more did say.

}
 With

With aspect mild, and dazzled eyes,
 The angel smil'd, with sweet surprize.
 What's this, he cry'd? Who's this so bright;
 Ah now I see, the SHULAMITE.
 I then with joy, did quick reply;
 Cherub, what dazzles so thy eye?
 He thus return'd: To see thy soul
 In Jesu's blood made sound and whole.
 To see His spotless robe so white,
 Worn now by thee. It is so bright,
 Well may it dazzle so my sight.

Now swift flew ope' the radiant door,
 Ten thousand glories thence did pour:
 Ten thousand angels did surround,
 The threshold of that holy ground.
 I hasten'd then, and enter'd in,
 The angels fresh did now begin,
 To harp, and sound, and praise Christ's name,
 And glad to see me millions came.
 They much rejoic'd to see his bride,
 With blood wash'd clean, the death of pride.
 With blood that flow'd from Jesu's heart,
 Transfixt with sorrow, grief, and smart.
 But oh, how great was their surprize,
 When with amaz'd and wond'ring eyes,
 They heard the Lamb upon the Throne,
 Call me his love, his fairest one.

His

28 THE SHULAMITE: A POEM.

His dove, he cry'd, one of thy eyes,
My heart has ravish'd; come, arise.
My blood-bought child, my ransom'd bride,
Come seat thee here by my own side.
Wond'ring, the heavn'ly hosts me saw,
Deep-blushing, thankful, raptur'd go,
And mount unto the ivory throne,
Where sat th' eternal *Solomon*.

Then took they all their harps and sung:
With melody the heavnes rung;
They prais'd the Lamb, they prais'd, and cry'd, }
O happy, happy, happy bride, }
Seated by her bridegroom's side.

Now, Reader, here I drop the vail,
I here will end my heart-felt tale.
The perfect joy—all joys above,
I find is this, that GOD IS LOVE.

C. C.



THE

T H E
O L I V E - B R A N C H
C O N T I N U E D .

FEELING my heart still glowing for the peace and unity of all Zion's children, I desire to add a few words more to what I have already said in the former part of the *Olive-Branch*. I repeat it here again, that amongst all those I have animadverted against in my Poem, I desire by no means to include the truly pious, who chuse conscientiously the forms and opinions therein mentioned. I have unity in spirit with many amongst them all. I only mean to expose, the mere outside form, when disjoined from Christ in the heart. If the *Church-Man*, so called, is found in Christ, let him go to church and sacraments, and keep days, called holy days,
 &c.

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&c. he is accepted of God. The same I would say of the *Baptist*, with his opinions and adult baptism. Also the *Methodist*, with his classes and bands, &c. whilst using them uprightly, let none condemn him. Also the *Moravian*, when his soft appearance is genuine from the heart, I honour it. Also the *Quaker*, with his dress, and address, when conscientiously used in faith and love, let none condemn; for he is approved of God and respectable. Also the *Mystic Readers*, when found in the heart, let none despise them: for there are many mysteries revealed, not in opposition to, but consistent with the head Christ, and very agreeable to divine wisdom to reveal. But now, when any of the fore-mentioned parties, think any better of themselves on account of their several modes and opinions, to the slighting and condemning such, who agree not with them therein, because they do not say, think, and do as themselves: then I will call them filthy rags, Pharisaic leaven, and abomination in the sight of God. For
in

THE OLIVE-BRANCH. 31

in this case, they all reject the pure spirit of faith and love.

When circumcision and its forms, rival the new creature, they are abomination. When uncircumcision and its no forms, is set up instead of Christ, it is equally detestable: both springing from *Antichrist*. But both in circumcision, and uncircumcision, when faith and love is kept up, and mutual allowance given, without condemning one another on this account, then they neither offend God, nor their neighbour: nor is there any harm in them. And when weak brethren, that are scrupulous about these things, grow stronger, they will, like opening flowers in spring, gradually disclose the ripe fruits of righteousness, peace and joy in the Holy Ghost; wherein alone consists the kingdom of God. In the mean while, God has patience with them in all their variety. O, my brethren, let us also have patience with one another! abounding in love and peace; and associate together, as children of one Father; as

ran-

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ransomed by one Redeemer, as sanctified by one Sanctifier--and thus be witnesses against a narrow, selfish party spirit, that deadly canker, which eats out the very heart of all true religion. Now, if any chuse to abide in this ungodly temper, let the children of God not be in bondage to them, but bravely and honestly stand up for the contrary spirit in every party; though they may be persecuted for so doing. Thus walking: By degrees, the four, narrow, bigotted spirit, shall dwindle away; shall hide its head and be ashamed to shew itself: shall return to the dark root from whence it came, and be no more.

Remember, O my friends, that amongst those who are one in spirit, they may outwardly use very different expressions. Therefore let us labour to know one another more and more, under our several disguises! and not be so rash as to think, none have the right faith but those who use our words. Blessed be God it is not so.

To

THE OLIVE-BRANCH. 33

To conclude : May we all “ resist the
“ devil, STEDFAST IN THE FAITH;”
resist his spirit, and his works—even in
that “ faith, which worketh by love.
“ That faith, which quencheth all his
“ fiery darts. That faith, which over-
“ cometh the world. That faith, by
“ which we are all the children of God in
“ Christ Jesus.” In vain we resist the
devil without the faith. Without it, we
shall never love. Without it, we shall
never overcome the world. Without it,
we shall never please God.

It may here be very pertinent to query;
What is this PRECIOUS Faith, that tram-
ples the world, and sin, and satan under
foot, and raises the soul, as an eagle, to
mount and soar in the pure ether of Eternal
Love? In answer to this, I will only pro-
duce a few plain passages in Scripture, and
leave them to every one’s own consideration.
The apostle Paul saith, “ I live by the
“ faith of the Son of God;” what faith

C

that

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that is, his next words inform us, “ who
 “ loved me, and gave himself for me.”
 Again, he saith, “ Being justified by faith,
 “ we have peace with God.” Again, he
 calls it, “ faith in Christ’s blood, whom
 “ God hath set forth for a propitiation,
 “ through faith in his blood.” In another
 place he saith, “ Having boldness to
 “ enter into the holiest by the blood of
 “ Jesus, let us draw near with a true heart,
 “ in full assurance of faith.” St. John
 saith, “ We have known, and believed
 “ the love, that God hath towards us.”
 With many more such passages.

Now, from all this, it plainly appears to
 me, that christian faith, beholds and be-
 lieves the love of God. Believes and re-
 ceives the remission of sins, and justifica-
 tion in Christ. It appears to me, that the
 living, walking, and growing, in this
 faith, is what overcomes sin, death, and
 hell. Faith in the grace of God, bringeth
 SALVATION to the soul, and *then* teaches
 it

it to deny ungodliness, and worldly lusts; to love God, because he first loved us; to love one another, and to forgive one another, because God, for Christ's sake, hath forgiven us. The apostle John saith, "Beloved, if God so loved us, we ought also to love one another." And Paul, in his epistle to the Eph. chap. iv. ver. 32, gives this remarkable exhortation; "Be ye kind one to another, tender hearted, forgiving one another; as God, for Christ's sake, hath" (observe he saith not, who will, but who hath) "forgiven you." Now, my friends, whether this faith that receives the love of God, remission of sins, justification, &c. as the only foundation of love to God and man, and every good work; I say, whether this faith is your's or no, I know not. But I honestly confess, it is mine; and has been mine above twenty years; and, after many fiery trials, is encreased more than ever. It is this faith that teaches me to desire, "Glory to God in the highest, and on earth,

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“ peace, goodwill towards men.” And as this is my faith, so also I chuse to express it in the plainest and most scriptural terms that I can possibly use. I find that saying of the apostle *Peter*, verified in my inmost heart. “ To you that believe, HE IS PRECIOUS.” Yea verily is He; precious indeed! This faith, I find, is a wedding ring, made of gold tried in the fire, which my heavenly Father has put upon the finger of me, a poor prodigal, now returned unto Him. Moreover, I find an inestimable RUBY set in this ring, that shines with such celestial radiance, and untold beauty, as unspeakably captivates both my eye and heart, and fills me with joy and wonder, love and praise. This Ruby, flaming with love, in the golden ring of tried faith, is CHRIST JESUS; who was crucified on mount Calvary, was buried, raised again, and ascended into glory, where He ever liveth to make intercession for me, and for all those who come unto God by him. I am in Him, and He is in me. My beloved is

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is mine, and I am his : Neither shall any be able to pluck me out of his hand. Let his holy name be praised for evermore. AMEN.

Thus, beloved brethren, I have endeavoured, in the simplicity of my heart, to preach peace unto you, by Jesus Christ, who is the PRINCE of PEACE ; in whom, I have peace : in whom, I wish you all to be at peace ; with GOD, with *yourselves*, and with *one another* ; and so remain, in the ministry of Reconciliation,

Your servant, for His sake,

C. CAYLEY.

Ps. xviii. 46.

חַי יְחִזֶּק וּבְרִיךְ צוּרִי וַיְרוּם אֱלֹהֵי יִשְׁעִי :

Blessed be He that liveth, who was, and is, and is to come ; my Rock : My God, and my Salvation ; let Him be exalted.

A CON-

A CONCLUDING HYMN.

He that glorieth, let him glory in the Lord.

1 Cor. i. 31.

*God forbid that I should glory, save in the cross
of our Lord Jesus Christ, whereby the world
is crucified to me, and I unto the world,*

Gal. vi. 14.

LET others boast of merit vain,
I see God's smiling face,
Unveil'd in Jesu's death and pain,
and boast alone of GRACE.

I'll boast of Him who, on the tree,
in HIS OWN BODY bore,
My sins and my iniquity,
when rugged nails him tore.

I'll boast of Him, whose head was crown'd,
with sharp and thorny wreath,
When standers-by did scoff around,
and cruel mockings breathe.

Pll

A CONCLUDING HYMN. 39

I'll boast of Him, who loud did cry,
 (my soul from hell to free)
My God, my God, O tell me why,
 thou hast forsaken me.

I'll boast of Him, who said, I thirst!
 and nothing had to drink,
But vinegar and gall accurst,
 when just on death's sad brink.

I'll boast of Him, whose dying word,
 IT'S FINISH'D, did resound:
Then grace and justice did accord,
 to heal my dreadful wound.

I'll boast of him whose faithful heart
 was pierced with a spear;
Which blood and water did impart,
 to me, exceeding dear.

I'll boast of Him, who rose again,
 triumphant o'er the grave,
Whose love distills like gentle rain,
 from unbelief to save.

I'll boast of Him, who ever sits,
 on Glory's brightest throne;
Who freely there, my soul admits,
 with Him, in Spirit one.

I'll

40 A CONCLUDING HYMN.

I'll boast of Him, in realms of bliss;
where, Ever at His side,
Shall be with Him in Love's abyfs,
His image and his bride.

There, with the ransom'd blood-bought race,
redeem'd from every tongue,
I'll glory in JEHOVAH's grace;
and CHRIST shall be my song.

Dec. 7. }
1771. }

HALLELUJAH.

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